

# The Radical.

"OUR COUNTRY AND OUR COUNTRY'S WEAL."

BY I. ADAMS.

BOWLING-GREEN, PIKE COUNTY, MISSOURI, SATURDAY, AUG. 17, 1844.

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## The Broken Circle.

BY S. D. PETERSON.

We mourn for the loved and cherished,  
Called hence in her early bloom,  
Like a fair young flower, which perished  
In the glow of its rich perfume:  
We weep for the circle broken—  
For affection's severed ties—  
And embalm every garnered token  
Of the lost one in hallowed signs.  
But we mourn not in hopeless sorrow—  
Our darkness is not all gloom—  
For from Faith can our torn hearts borrow  
A light that illumines the tomb:  
And a message of peace doth greet us,  
From the loved one borne to her rest—  
Though she comes not to earth to meet us,  
We shall go to her and be blest.

From the Herald of Religious Liberty.

## The Bible in Schools.

It is a doctrine of recent date in our country, that the Bible should be excluded from our primary schools. Our first recollection of its advocacy, was during the prosperous days of the Owens and Fanny Wright, and when every libertine and lewd fellow, turned "Free Inquirer." It was then ascertained by these pinks of purity that the Bible was so indecent in many of its histories and allusions as to be utterly unfit for the eyes of the young. More recently have had the objection of the Roman Bishop, based upon its being a sectarian book. In our school boy days, it was rare to find a school in which the Word of God was not, at the least, one of the ordinary reading books. The change that has since taken place in many portions of our land, in the exclusion of the Bible, has been effected through the combined influence of Infidelity and Romanism, together with an apathy on the part of Christians to the importance of the subject. There are matters of grave import involved as we think, in the question, calling for careful consideration.

That the Bible should, in every christian land, enter into and form a prominent part of education, we think a plain dictate of common sense. We would consider our country foully slandered if a Member of the British Parliament or French Chamber of Deputies should, in his place, call us a nation of Infidels, or a nation without religion. And if we are a people having a religion, what is it? It is not Jewish, Mohammedan or Pagan. We are a Christian nation, so claiming, and the claim every where acknowledged. A great mistake has been fallen into by many persons in supposing that because we are a nation eschewing an established form of religion, that therefore, we were without religion, or that it was unrecognized in our government. The Bible is to us as a nation, the revelation from God, the rule of life and of faith, the basis of our constitution, the foundation of our laws, the regulating principle in all the conventional usages of Society. Now, it is to us a most singular conclusion to arrive at, that that which lies at the foundation of the study of the frame work of our government, of our laws and of the usages of society, is the very book that is to be ruled out of our schools. The moment that the young man enters upon the active duties of life, the

first draft made upon his knowledge is for what he has acquired from the Bible. If he commences the study of a learned profession all the books he takes up are written upon the presumption that he is acquainted with his bible. Nothing will so expose him to ridicule before society in all its forms as a manifest ignorance of this book, because the learned and unlearned, bond and free, all presume that their associates have at least studied the Bible.

The morality upon which every parent, whatever may be his peculiar views, wishes the character of his children to be formed, is that which is taught in the Word of God. But the modern improvement in our schools banishes the book from whence that system is drawn. Is it the design to substitute some other system, or to uproot morality? No, that is not to be presumed. But we are told that this same system may be found drawn out in other works. Is then the revelation God has given, so defective in its mode of communicating truth, that it must needs have man's new ramping before it can be fit for use? Why may we not in this as in other studies, go to the fountain head for our information, and have "Thus saith the Lord," for the commands that are enjoined on us? Are not parents miserably weakening the obligations of morality upon the minds of their children, by suffering the notions of men in this matter to usurp the place of Divine command?

But a still higher consideration arises out of the eternal welfare of the young, as connected with this subject. We believe in the immortality of the soul. In a future state of rewards and punishments, based upon the final decision of the creator. The statute book in that great asize is the Bible. Is it not a most gross injustice done to our children, when we countenance the rejection of this very book from our systems of early education? If it is answered that we may have this information imparted in our schools by other means than the study of the Bible,—the objection to such a course is immediately perceived—we fritter down the commands of God to the minds of the young, so that they become mere speculations of men. Besides, let but the opinion become general that the Bible does not constitute a necessary part of every system of education, and the corresponding practice be adopted of omitting it in our common schools, and substituting moral lessons and men's theories in the place, and all history informs us that it will not be long before, in the conflicting opinions of those various theorists, it will be impossible for the young to tell what they are to believe. The Bible is the sure corrective to these lax and conflicting speculations. It presents a system of steady undeviating truth, to which wandering errorists may still be brought back.—We will resume this subject in another number.—[Herald of Religious Liberty.]

THE RICH AND THE POOR.—It is the avocation of the demagogue to excite discontent, to create jealousies, and heart burnings, out of which grow contentions, feuds, outbreaks and mobs, in the hope that on the stormy waves he may be able to ride into place and power. In this country where the avenues of wealth, of honor and power are alike open to the poorest, and the richest, whatever his occupation,—where patriotic industry and persevering effort—may fix their eye upon and reach the highest eminence all attempts to excite enmity and alienation of feeling and interests between those who by their labor and skill have obtained competency and wealth, and those who by idleness, or a want of requisite skill, or misfortune, if you please, have failed, are wicked and disorganizing, destructive of individual and national happiness and tend to quench the incentive to industry and economy. If the man who by his successful industry and frugality has acquired wealth, is to be held up as the enemy of society, as a thing to be hated and scorned, then are the incitements to virtuous, persevering industry destroyed,—idleness, extravagance and vagabondism become respectable, honorable, and therefore desirable. Such are the inevitable tendencies of such teachings, and none indulge in them but the idle, or the corrupt and vicious demagogue, who, conscious of his own want of virtue and merit to command the esteem of the good, seeks to stir up the base passions of the idle,

the vicious and the bad, trusting that in such company he may gain an emolument, though it be one of infamy.

Large estates in this country, though they may be acquired, can never long remain. The poor man of to-day, is the rich man of to-morrow. No privileges are here accorded to wealth, and community cannot be properly divided into classes. For, could a line be drawn to day between the rich and poor, in five years it would be doubtful whether a vast majority would not have changed places. That man who has wealth, and employs it in manufactures, or active business of any kind, giving employment to the poorer, and rewarding their industry with fair prices, is their benefactor and their greatest friend. There is not, nor can there be, a greater enemy to the poor, than he who excites discontent and jealousies, between him and his employer or his more fortunate neighbor. He is a traitor to society, and enemy of his race, a vagabond in principle, and at the first fitting opportunity would excite and lead a mob to rapine, bloodshed and pillage, for the sake of the plunder, or to secure their suffrage for some petty office.—Chicago Journal.

## The Jews.

The following letter is from M. M. Noah, whose enthusiasm upon the subject of the Jewish restoration, has been exhibited during his whole life. Correspondence of the Mercantile Journal.

New York, June 18th, 1844.

Mr. Editor—A late number of your paper contained the following paragraph:

Jews.—It is said that the total number of Jews throughout the world is estimated at 3,163,700, and it is said that this number has never materially varied from the time of David downwards.

It has always been a subject of interest, although not of general inquiry, to ascertain as nearly as possible, the numerical force of the Jewish people in every part of the world, and looking forward to the speedy fulfillment of all the promises made to that peculiar and favored race in their restoration to the land of their ancestors, I have been at considerable pains to obtain a census, accurate as every country in Europe is referred to, but depending upon estimates, always below the actual number, of those residing in Asia and Africa, from which it appears that the Jewish nation number toll six millions of people, divided and located as follows:

In all parts of ancient Poland before the partition of 1772.	1,000,000
In Russia, comprehending Wallachia and Wallachia.	200,000
In the different States of Germany.	750,000
In Holland and Belgium.	50,000
In Sweden and Denmark.	6,000
France.	75,000
England.	60,000
Italian States.	200,000
All North and South America and West Indies.	100,000
In the Mahometan States of Europe Asia and Africa.	3,000,000
Persia, China and Hindostan.	1,000,000

Although the Jewish people are entirely passive in relation to their restoration, and waiting the great advent with the same patience and humility which they have evinced for the last eighteen hundred years, relying with unabated confidence on the promises and protection of that divine power which has ever been near them, nevertheless there has been no period in their history, in which Christians generally have taken more interest in their temporal and religious welfare, than they evince at the present time. This is the providential prelude to great events—they know too little of each other; and a closer approximation, a mutual surrender of prejudices, and a greater reliance of Christians upon what constituted primitive Christianity, will, at once, show how slender is the line that divides us. I cannot avoid believing that the great triumphs reserved for Christianity will be in their agency and co-operation in restoring the Jews to their heritage, for it cannot be politically accomplished without their aid, and if the second advent so called, and so ardently desired by pious Christians, is ever to come to pass, it cannot, I

hardly conceive, take place after the restoration is accomplished, and there is a throne to be occupied, a nation to be governed, and the prophecies fulfilled.

Farmers, look to your interests.—All farmers and planters who do not want to sell the products of their labor for low prices, will rally in all their strength to put down the champion of a National Bank, which, during the entire existence of the last one, prevented them from obtaining a proper reward for their industry and toil. In proof, let a small array of indisputable facts, taken from the national records, be submitted to a reading people.

We are sometimes told that, with a National Bank, the farmer will be enabled to procure a higher price for the products of his labor. Let us see how much truth there is in this.

The average price of wheat in Philadelphia from 1820 to 1834, inclusive, (being fifteen years of the bank,) was 74 cents per bushel. The average price from 1834 to 1840, inclusive, (six years after the bank veto,) was 90 cents per bushel.

The average price of corn, from 1820 to 1837, was 54 cents per bushel in Philadelphia; from 1837 to 1840, inclusive, (four years whilst there was no National Bank,) the average price was 62 cents per bushel.

Flour from 1820 to 1837, averaged \$4.60 per barrel; from 1837 to 1840, when the National Bank was in operation, it was \$5.70 per barrel.

Beef (salted) from 1820 to 1837, averaged \$10.37 per barrel of 200 pounds; from 1837 to '40, it averaged \$15.20 per barrel. Pork, (salted) from 1820 to '31, was \$3.56 per barrel (clear) of 200 pounds on an average; from 1837 to '40, \$10.93 per barrel.

Cotton.—The average price of cotton from 1820 to '33, (seven years) was 10 cents per pound; from 1834 to '40, inclusive, (seven years) when there was no bank, the average was 13 cents per pound.

Tobacco.—The average price from 1820 to '35, was \$61 per hundred; from 1834 to '40, (when there was no bank,) the average was \$62 per hundred.

These facts, derived from the most authentic sources, fully prove the argument to which we have alluded.

Success of the Prophet.—John Hardy, President of the Boston branch of the Mormons, in reference to a successor to Jos. Smith, informs the editor of the Times that all the speculations on this point are "fudges and nonsense," and says: "Samuel H. Smith, the oldest member of the family now living, and a brother to the murdered Prophet, will take the office of his brother Hiram as Patriarch in the church, according to the ancient custom of God's people."

The Ice Trade in Boston and New York.—A gentleman in Boston, Mass., (Mr. N. J. Wyeth) has an ice house or depot, capable of holding 40,000 tons of ice. No ice is conveyed about in waggons or carts in Boston on the Sabbath. Mr. Wyeth sends ship loads of ice to Liverpool and London, in England; to Paris, in France; to Calcutta, in India; and to Canton, in China; besides supplying New Orleans and the West Indies.

Mr. Wyeth is a man of great enterprise and perseverance. About 15 years since, he led a band of pioneer traders over the Rocky Mountains, with a stock of goods worth \$50,000, to establish a place of trade at the mouth of the Columbia; after suffering incredible hardships, attacks from the Indians, and the loss of all his goods, he returned to Cambridge, Mass., and started that magnificent business, that has made the crystal ice of "Fresh Pond" famous throughout the globe, and realized a princely fortune to its projector.

The great source of crime.—There were in 1840, 10,306 distilleries of ardent spirits in the United States, producing 41,402,627 gallons annually, and employing a capital of \$9,147,363, and 12,223 persons.—Could the number of consumers be ascertained, it would, no doubt, be fearfully great; and yet far more appalling would be the result, if the amount of crime could be estimated which alcohol, either directly or indirectly produces.—St. Louis Gazette.

He who snarls at all his friends will soon have none to snarl at.

CHRONOLOGY OF SOME IMPORTANT INVENTIONS, &c.—Maps, Globes and Di-als, were first invented by Anaximander, in the sixth century before Christ. They were first brought into England by Bartholomew Columbus in 1489.

Comedy and Tragedy were first exhibited at Athens, 552 B. C.

Plays were first acted at Rome, 239 B. C.

The first public Library was founded at Athens, 526 B. C.

The first public Library was founded at Rome, 167 B. C.

The first public Library was founded at Alexandria, 284 A. D.

Paper was invented in China, 170 B. C.

The Calander was reformed by Julius Caesar, 45 B. C.

Insurance on ships and merchandise, first made in A. D. 43.

Saddles came into use in fourth century.

Horse shoes made of iron, were first used A. D. 431.

Stirrups were not till about a century after.

Manufacture of silk brought from India into Europe, 551 A. D.

Peas first made of quills, A. D. 935.

Stone buildings and glass introduced into England, A. D. 674.

Pleadings in courts of judicature, introduced A. D. 723.

The figures of Arithmetic brought into Europe by the Saracens, A. D. 991.

Paper made of cotton rags invented towards the close of the tenth century.

Paper made of Linen in 1300.

The Degree of Doctor first conferred in Europe, at Bologna, in 1130; in England 1209.

The first regular Bank was established at Venice in 1557. The Bank of Genoa was established in 1497.—

Tant of Amsterdam in 1609.

Astronomy and Geometry brought into England, 1230.

Linen first made in England, 1253.

Needles invented, 1280.

The art of weaving introduced into England, 1330.

Musical notes as now used, invented 1330.

Gunpowder invented at Cologne by Shinarix, 1330—40.

Gunpowder first used at the siege of Alcazar, 1342.

Shoes in use, 1370.

Printed in use, 1544.

Printing invented at Mentz, by Gutenberg, 1430.

Printing introduced into England, 1471.

Post-office established in France 1464; in England 1531; in Germany, 1644.

Turkeys and chocolate introduced into England from America in 1520.

Tobacco introduced into France by Nicot, 1550.

First coach made in England, 1564.

Clocks first made in England, 1563.

Potatoes introduced into Ireland and England in 1586.

The circulation of the blood discovered by Harvey, 1619.

The first newspaper published at Venice, 1640. First in England 1641.

Coffee introduced into England 1641.

Tea introduced into England 1666.

The steam engine invented by the Marquis of Worcester, 1655.

Fire engine first invented, 1663.

Turnpikes first made in England, 1663.

Bayonets invented at Bayonne, (whence their name) 1670. First brought into use at the battle of Turin, 1693.

Stereotype printing invented, 1725.

New style of Calander introduced into England, 1752.

Air balloons and Aerostation invented in France, 1782.

The first mail carried in England by stage coach, 1785.

The cotton gin invented in Georgia, 1794.

Life boats invented in England, 1802.

The first steamboat on the Hudson, 1807.

The street of London first lit with gas, 1814.

The above items show how slowly the condition of man has changed from age to age. During the first thirteen years of the Christian Era, there was hardly any improvement of mankind, in their social, political or intellectual systems. The liberation of the public mind from its depressing tendencies, by the invention of Printing, the reformation, and the introduction of firearms, has produced

ed the rapid progress which it has made during the last few centuries, in noble inventions and discoveries, running through the whole circle of art, science, and literature. With the "wing of the morning," it has gone to the uttermost parts of the earth; it has grasped the highest truths of the sky above, and sought out the profound depths below, and in every place, and over all subjects, mind is asserting its mastery and relieving its conquests.

Ohio River Improvements.—Five Machine Boats for lifting snags, rocks and sunken boats from the channel of the river have been fitted out and manned with efficient crews, under experienced river men for officers.—Each boat has been assigned by the Superintendent of the improvements to work on separate sections of the river, as follows, viz:

Captain Peter H. Dohrman, with machine boat No. 1, to first section, from Pittsburgh to Marietta, 170 miles.

Captain William Hamilton, with machine boat No. 2, to second section, from Marietta to mouth of Big Kanawha, 109 miles.

Captain Hiram Barch, with machine boat No. 3, to third section, from mouth of Big Kanawha to Portsmouth, 90 miles.

Captain Alexander McClain, with machine boat No. 4, to fourth section, from Portsmouth to Cincinnati, 110 miles.

Captain Lucas, with machine boat No. 5, to fifth section, from Cincinnati to Falls of Ohio, 150 miles.

Captain Saxmuns, respectfully requests all pilots on the river to furnish him with a list of such obstructions to the navigation as they might desire to see removed.—Pitts. Chron.

Correspondence of the N. Y. Com. Advertiser.

A Letter from Mr. Cushing.

MACAO, March 13, 1844.

You have the advantage of me in being the editor of a newspaper, for in this way your whereabouts and your welfare are both communicated to your friends every day in the course of business.

I arrived here safe and well in the Brandywine, on the 24th ult., and Mr. Webster the same. We tarry here until the monsoon will permit us to proceed North toward the "Heavenly Court."

Our country and countrymen are in high favor in China; and, if nothing adverse occurs to interrupt my endeavors, I am confident of success in negotiating with this government.

The newspapers will have informed you that Dr. Bridgeman and Dr. Parker are joint interpreters of the legation. It ought to be understood in addition that Dr. Bridgeman is champion of the legation in title and in fact. I have deemed it essential to have religious services performed at the residence of the legation every Lord's Day, and shall adhere to the practice so long as my mission lasts.

I have had a very interesting journey to this place through part of Egypt, Arabia and India; and hope, if I live to return home, to bring with me some fruits of my expedition, in knowledge and experience, if nothing else.

I am now diligently employed in the studies and correspondence of the legation, so that no time is lost by the sojourn of Macao.

I am very truly and respectfully yours,

C. CUSHING.

TOMATO CATSUP.—To a gallon skinned tomatoes add 4 tablespoonfuls of salt, 4 do black pepper, half a spoonful allspice, 8 red peppers, and 3 spoonfuls mustard. All these ingredients must be ground fine, and simmered slowly in sharp vinegar for three or four hours. As much vinegar is to be used as to leave half a gallon of liquor when the process is over. Strain it through a wire sieve, and bottle and seal from the air.—This may be used in two weeks, but improves by age and will keep several years.

"My neighbors speak against and slander me." A fig for such talking and slandering. If we attend to all that is said against us, we shall have nothing else to do. Live down their lies, if lies they be—and, if truth, go ahead and do better. This is the only way.—Cincinnati Advertiser.

Rashness.—Make no vows of enmity while you are smarting with a sense of neglect or cruelty; pair speaks with little propriety.—[Zimmerman.]